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WOMAN'S WORK

A Foreign Missions Magazine

VOL. XXXI. SEPTEMBER, 1916 No. 9

A typical A B C School hard at it. The man teacher is supervising from the box, while a young girl is learning her letters from the chart under a woman's instruction.

On the Way to Ntum

HILDE LAIBLE

"MOTO, do not forget the lantern! Is the lunchbox in the wheelbag? Did you fill the canteen with boiled water last night?" A few more reminders like these are given to my African boy because the scene of action is about three and a half degrees north of the equator in Cameroon, some fifty miles inland from the West Coast of Africa. I am not going on a 'round the world tour, or on a fishing trip, but am starting to visit my village schools, and incidentally to find out where new ones may be opened, for the eight weeks' vacation of the school at the Station gives me that much free time. You know our school system grows on the strawberry plant plan—new A B C schools are continually being started in far-off villages by the Efulen Station school. To visit those and keep tab on the doings of the teachers is a very necessary part of our work. Therefore the fresh, dewy morning finds me hustling my caravan off. How exhilarating to start early in the day when every leaf looks fresh and full of life and every dewy grass blade glitters in the sun. What does it matter if a few hours later the leaves hang listlessly on the branches and the grass droops to the ground—it's a glorious morning now, and who would spoil it by anticipating!

So we start off in high spirits, my boys and I. One carries the folding cot, bedding and clothes, another the cooking utensils and such food as bread, salt, sugar and milk, for nothing of that kind can be obtained along the way; and yet another, the much laughed at but helpful baby organ, helpful especially to a poor, handicapped missionary whom the Lord gave neither ear nor voice for music. After taking leave of the fellow missionaries, whose assurance of prayers gives us confidence, we shout good-byes all over the hill free for anybody to accept.

There comes an answering, "Walk-ye-well" out of the kitchen window from Madola, the cook, another "Walk-ye-well" from the dispensary door and many from other parts.

I cannot pass by good old motherly Abom in the first town we come to without sticking my head through the hole called door into the bark hut and saying: "Ah, Abom, good-bye! I am going to Ntum"—a tribe adjoining the one (Bulu) with which we usually work. She bids me Godspeed and I know she remembers me in her petitions. As we pass the towns and I chat with the people they good-naturedly chide me: "Oh, you surpassingly love Ntum; a short space of time you go to Ntum."

In these towns nearby we know the people very well, and there are many Christians, many of my schoolboys, and a lot of naked little youngsters crowding around or chasing me to get a prolonged view of that wonderful machine which they call *minsini*. There is a big hill ahead, in fact the road is mostly up or down, so I make good use of the youngsters' enthusiasm: "Ah, children of mine, this horse I have here is a kind of its own and it refuses to mount the hill. Do you think it would go better if you would give it a push?" A delighted scramble of a dozen black legs, a happy joining into the pretense and on top of the hill I leave a black patch of humanity behind me, carefully dividing the few fishhooks I have given. They are generous as a rule. Once Mr. Heminger gave a boy who had done small services for him, and who had not much else but leaves to cover him, a small loin cloth; next time when he came to that town he saw the boy in what looked like the cloth he had given him yet shrunken amazingly, surpassing an advertisement of Wool soap. So he asked: "Is that the cloth I gave you? What did you do to it?" "Oh, my brother was very much to be pitied, he had nothing at all to wear, so I gave him half," said this Saint Martinus the Second.

But hills are as tiresome as they are beautiful and toward noon we become fagged and hungry; mercilessly the sun burns down upon us and we all agree about eleven o'clock to rest. Bulu towns consist of half a dozen or more bark houses all in a row on each side of the street, with a bark clubhouse put crosswise at the end of the town and the street curling gracefully around it to the next town. We make for that clubhouse, squat down on the low pole beds with sighs of relief, to rest with elbows on knees.

It is a Christian town and soon the house is full of friends. True hospitality in Bululand does not require the greeting, "Won't you take off your things and stay a while?" but does call for a gourd of water, a big gourd with lots of water; lukewarm mayhap and with all kinds of germs, for it is usually river water, but wet and well meant. While I open my lunchbox and the boys untie their leaves in which their respective wives or mothers have steamed a delicious peanut-porridge with a tempting monkey bone or a little smoked elephant skin, the women silently and generously deposit at my feet sugar-cane, bananas and such food as they have. If the poor saints in the old cathedrals feel half as foolish as I do, I pity them; but I suppose they get used to it the same as I.

Sometimes I forget my manners and talk as I eat, but the real conversation comes afterwards, skillfully guided from earthly to heavenly things, and gladly the people listen. Inquiry is made for sick people or those who have troubles, or old ones who are not able to come to meetings and to the Lord's Supper. What a blessed work this house-to-house visitation is! How often can a rightly applied Scripture teaching comfort doubting hearts or bring joy to the sick ones. There in the semi-darkness and solitude of their hut they open their hearts and disclose their troubles. Then it is that I wish I could be on the road all the year around. But we must not stop too long for we have yet far to go and on we plod.

About three or four o'clock we arrive at our destination for that day, a town with a school. By some wireless telegra-

phy word of my coming has traveled ahead and the teacher comes to meet us. If he has done his work well he'll show his gladness to see us in his big black Bulu eyes, but if his conscience tells him that he has been lazy in his school work or has taken too much tuition from the boys, then he will *try* to look glad and will talk all the more. The headman of a village where we have a school is usually friendly to the mission, or there would not be a school, and courtesy demands that we greet him first and from that moment on we are his guests.

While the boys are putting up my bed under some protecting eaves I go from hut to hut where the women are busy cooking the evening meal, the main meal of the day, and find that they gladly agree to have a meeting at night. Promptly at six o'clock the sun goes down and everybody has eaten and is ready for meeting. We use the schoolhouse, an open, airy place with split trees for seats and lots of floor space for the children and dogs. After meeting we are loath to part but talk and sing until late at night, when we finally close the day with prayers just among ourselves. Tired? Yes, indeed; but happy and joyful to have a chance to bring some one a little nearer to the Lord, to help some troubled heart and to draw some more children to school and under the influence of the word of God.

After another hard day's jungle travel we arrive at Ngon and I make a bee-line to the hut of an old blind woman, the first Christian of that town. She gets her food from other women in exchange for fishnet cord, which she makes out of plant fibres. Years ago, when first Mr. Reis held a meeting there I went from hut to hut to invite the people to come. When I invited this black woman to become a Christian she let her work rest and said: "Oh, I wanted so much! I was a guest in a town years ago where I heard of the God of the white people, but I am afraid now. I am not a real woman any more, old and blind, and I thought they'd laugh at me trying to get into the town of God." Well, she confessed then and there and has been a determined Christian ever since. She pressed her hard-earned nickels upon me saying: "I want to give, I want to give it to the Lord," without paying any heed to my protests.

In another town we have the organ in the middle of the wide street in the moonshine and the whole town gathers around it. The headman, possessing the only chair in the town, sits until all have gone and then asks more personal questions pertaining to the Kingdom. When the next day I take leave of him, and give into his care the teacher and evangelist, he grips my hand tightly and poetically answers me: "The good I'll see they'll see; and the bad that comes to them, comes to me." By this I know if war should reach his town and the people should run into the depths of the forest to hide, he will, contrary to Ntum custom, allow the strangers to go with him and will share his food with them to the last bite.

Each town has its own experiences, some sad, most of them encouraging. One thing sure is that it is not hard to get a hearing anywhere. Often have I been held up on the road or in a village with the words: "Just tell us one sentence or two, just one or two, of the things of the Lord." Marvelous is the word of the Lord and every one who has a share in it may well be thankful for the opportunity.

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WHO'S WHO IN SEPTEMBER NUMBER

WHILE the German Government had possession of Kamerun it required that instruction must be given in German to the Africans. For this reason the Board chose teachers who were familiar with the German language for West Africa Mission. MISS HILDE LAIBLE is German born and has been working at Efulen as evangelist and teacher for four years. "The best years of my life; there is no end of real joy there," she says.

MRS. L. D. HEMINGER and her husband have been at Efulen in Kamerun (now Cameroon) for a number of years and have divided their time between evangelistic work and extensive itineration and have had plenty of chances to see the real character of the Bulu people.

MISSIONARY wives must have well rounded educations as our readers may imagine from the letter from MRS. SILAS JOHNSON while she was still at Metet. Dr. and Mrs. Johnson are at present on furlough in this country but we print this letter, which was received in February, because it is practically the only direct communication which we have had from Africa since the Africa number of WOMAN'S WORK for 1915 was published.

IT SEEMS unnecessary to say that Dr. A. W. HALSEY is one of the Secretaries of the Board of Foreign Missions, because he is well known to all Presbyterians. His article concludes the one written by him in last year's number, "West Africa Mission and the War." Would that we could write "Concluded" after the war in Europe!

REV. A. B. CARR is a Middle Westerner by birth and has recently finished his first term of service in West Africa. His has been evangelistic work but his early training as machinist has stood him in good stead as well while he and Mrs. Carr have been stationed at Elat.

A UNIQUE REPORT given in Louisville at the Biennial in 1915 with the title "How Do Our Gardens Grow," was afterward printed in WOMAN'S WORK. Its author, MRS. WOODFORD D. ANDERSON, has sent a report of the Northfield Conference for this year which is meant to enthuse our Presbyterian young people. Mrs. Anderson is a member of the Women's Board of Foreign Missions.

MISS MARGARETA FRANZ has been at Yihsien for some years and is a teacher in the Girls' School and the Woman's Bible Institute there. Lest you may think that Yihsien is to be found on the West Coast of Africa we wish to explain that it lies in the province of Shantung in China and that the whole station at Yihsien is supported by the First Church, Buffalo, N. Y.

TO THOSE who carry on correspondence with the office of the Woman's Presbyterian Board of Missions of the Northwest there needs to be no introductory note for MRS. DEE F. CLARKE, the office secretary. Mrs. Clarke's report of Winona Summer School is to be found in Home Department.

A Neutral Mission in the War Zone

WEST AFRICA MISSION AND THE WAR—*Concluded*

A. W. HALSEY

"The Board would express its gratification at the tact, wisdom, judgment and Christian spirit manifested by the missionaries of the West Africa Mission during the trying experiences through which the mission has been compelled to pass because of war conditions."

The above action of the Presbyterian Board of Foreign Missions was taken after having received and carefully considered the Minutes of the Executive Committee of the West Africa Mission.

In the first year of the war, Batanga, on the coast, was given up, the missionaries went either to Spanish Guinea or the interior, and the coast people were removed to Victoria or to isolation camps in the interior. The mission stations in the Cameroon* were practically all in the war zone. Two of the stations were requisitioned by the Government and numerous restrictions due to war conditions presented many perplexing problems for the missionaries to solve. The path was well trodden between the mission stations and the Government offices.

We present a few of the problems with which the mission had to deal. In June, 1915, the Lieutenant-Governor of Cam-

*The old spelling of "Kamerun" now in use.

eroon sent for the Chairman of the Executive Committee of the mission. He requested that the mission should erect a bark town consisting of ten houses with four rooms each for the accommodation of a large number of German refugees. In the midst of other pressing duties this request was not an easy one to comply with.

A simple statement is made in the Minutes that the various flags at the mission stations were destroyed. No details are given. The mission, however, protested to the Governor and he expressed regret. It is easy to be seen that much tact was required in dealing with such a delicate situation.

The missionaries were warned officially that medical missionaries would not be permitted to give professional care to Europeans outside of the mission. At the same time an order was issued forbidding the medical missionary to charge natives for medicine. The mission prepared a long and careful statement describing the entire medical work of the Board throughout the world, and making very clear that it was conducted for the good of the people and not for any pecuniary gain. It is sufficient to state that the Governor revoked both orders and permitted the medical work to go on as usual.

One of the most trying experiences was the order for the requisition of all moneys held in the hands of the various treasurers of the different stations. We give the resolution drawn up by the Executive Committee after the receipt of this order:

"WHEREAS, the mission funds at Elat Station have been requisitioned by the Colonial Government and the same will probably be done at all our stations, and

"WHEREAS, the matter has been referred to His Excellency Governor ———, and he has confirmed the action, therefore be it

"*Resolved*, that the Executive Committee hereby authorizes all station treasurers upon whom this demand is made to comply with the demand, and that the money be so placed that we may take advantage of the clause stating that 'receipts will be cashed at the Official Treasury upon request, provided the money is used or needed for paying the salaries and food of the natives engaged in working at a trade or on the farm,' etc."

In this as in all other requisitions made by the Governor the mission was scrupulously careful to comply with every order, only protesting where the rights of neutrals were infringed upon. No better evidence of the tact and wisdom displayed can be given than the friendly relation which was sustained to the very end between the German officials and the missionary.

The troubles of the missionaries, however, were not over with the arrival of the Allied troops. On the morning of January 12, 1916, the Allies entered Metet Station, and an order was issued immediately by the Captain in command that by five o'clock in the afternoon all the missionaries must leave. It was stated that each adult would be permitted to take three loads of personal effects, everything else must be left behind. The story is a long one, how Dr. Silas F. Johnson and Mr. Beanland made a hurried trip on their bicycles to see the Colonel in command, who was at his camp several miles away. As a result of a long interview the following agreement was drawn up and signed by Dr. Johnson on behalf of the missionaries and all were permitted to remain:

"AGREEMENT: I hereby promise on my honor that I will in no way whatever, either directly or indirectly, communicate with the Germans while the Cameroon campaign continues.

"I further promise in no way to assist the Germans. I further promise to hold myself responsible that all the members of my mission at Metet Station abide by the above agreement."

It was not merely when dealing with the officials of the various Governments that wisdom and judgment were required, but during these trying months bands of mutineers and thousands of refugees—60,000 in one month passed through Elat—had to be dealt with by the mission. One day 300 mutineers, wild men who had broken away from their commanders, men whose hand was against every man, a chosen band of outlaws, followed by hundreds of the lewd fellows of the baser sort, appeared at the Elat Station. The Chairman of the Executive Committee, unarmed, went forth and calmly requested these fellows whose passions had been stirred by the war not to enter the

mission compound. They obeyed. It was a trying moment, but only one of many moments which our representatives in Cameroon had to endure. The missionaries at one station in a single day cared for more than a thousand refugees who had been suddenly thrust upon them. Food became scarce; disease, especially dysentery, spread rapidly; the supply of medicine gave out.

Despite the excessive burdens put upon the missionaries by the war, the work of the church went steadily forward. No less than twenty-eight communion seasons were held at Elat and the out-stations (five at Elat and twenty-three at the out-stations), more than 1,000 converts were admitted by baptism into the church and some 2,900 into the catechumen class—all this at one station. Other stations showed proportionate increase. The contributions were the largest in the history of the mission. It is calculated that not more than six per cent. of the church membership of over 8,000 fell away during these days of trial.

The mission was *neutral* only on things political: it was intensely *evangelical* on things spiritual.

One Sabbath at Alum

MRS. L. D. HEMINGER

The way an African woman carries her baby. Photo loaned by Mrs. W. C. Johnston.

IT is the Sunday for the big Communion Service at Alum, one of our outposts of Efulen. All day Saturday they have been gathering from all directions, these evangelists from Masomba, Nkotoven, Mefo or Ntum, each bringing in his following of women a many and of men a few. Women, women everywhere, some carrying the family basket of provisions, some with babies strapped on their hips with leather thongs, some in bright holiday attire of gay cloth and kerchief or Mother Hubbard dress with train, and some, poor souls, in scanty rags until one thinks of the old rhyme—"some in rags and some in tags and some in velvet gowns." And still they come by the hundreds, laughing and talking shrilly, friend greeting friend by embracing in the native fashion.

But there is an unusual stir and undercurrent of gossip in the air this Sabbath morning. It is whispered about that the soldiers may come. Where the rumor starts no one knows, doubtless from that mysterious source from which all African rumors start in these exciting war times. Where the soldiers will come from and what they will do no one knows, but there is trembling fear in the hearts of these ignorant souls.

Despite their fears they have come, but yet are ready to fly to the bush at the slightest sign, like so many frightened sheep.

The big new church is filled to the limit of its capacity, and many are seated outside where I am to be found to help keep order. Things are going nicely. The short sermon is finished and the crowd is waiting in hushed silence for the elements to be passed, when suddenly from the mysterious unknown is whispered, "The soldiers have come!" With a terrifying cry and a sound like rushing wind half of that big crowd has forced its way through the doors and is away to seek hiding places in the forest. The minister calls to those remaining to be seated, that there is nothing to fear, and the elders and other brave companions go out to hunt and call back those that have fled. At last the fold is gathered together again except for an occasional mother calling to her child from whom she has become separated.

Then the service goes on more or less

quietly to the end. They laugh sheepishly with each other afterward. "Who started the scare?" No one knows.

But it does not frighten the women away from their afternoon meeting. The drum calls them together again at three o'clock. This time it is the minister's wife,"Alimmani" who will speak to them. Yes, I am that Alimman, and a fear comes to my heart, too, as I watch them file in, one hundred, two, three, perhaps four hundred altogether. As I look over that sea of dark faces I lift my heart in prayer to God that He will help me to say something to meet the needs of this very needy people. All kinds of faces I see, faces hardened with sin, faces showing that the Light has been found and faces of many that are groping still. Yet all of them, with their varying needs, could be satisfied if they could once really know their Saviour.

That is what I try to tell them in the afternoon, to show them that their only need for fear and the only thing to fear is the sin in their lives and the power Satan has over them. "Yes, Alimman is right," they say, and nod knowingly to one another, for they are always quick to acquiesce. But do the words really touch the heart or are they soon forgotten?

Then we learn a verse. Over and over we repeat the precious words, while some stumble over them awkwardly. Then song and prayer and the meeting is over.

There is a general scramble forward to shake Alimman's hand, to ask her some important question, i. e., "Is it right to do so and so?" and "We are going to our towns now." "Yes, we came a long way, a night or two nights' journey," or "Alimman, will you teach us the Way of Life and the Ten Commandments?" or "What was the verse now? I have forgotten it!" or "I am a poor, old, ignorant woman, will you please teach me, for tomorrow I am to be examined to enter the first class?" Oh, the pathos of it all! "But why do you not try to learn in your town of your evangelist? You cannot learn here in these few moments." "Oh, we have no evangelist," or "They won't take pity on a poor old woman like me."

So what will they do? Go home and forget it all? And what can I do, one woman standing there with those several hundred women for one hour in a month or so? It is the personal touch they need, and there are so many and the time is short.

And what can you do, dear friends at home? Won't you think about that?

EFULEN.

Some Reasons Why

REV. A. B. CARR

IN no land could the arms of the people be opened wider to the missionary than they are in West Africa today. Everywhere as we pass through the villages we hear the call, "Make a meeting," "Tell us words," "We want to hear the words of God." It was not many months ago that an old headman who, with his wife, had lately been converted, came several days' journey to Elat to ask Mr. Dager for some one to go back with them to tell the people of their town the words of God, and they said,"We will not go back until you give us some one." The ability and willingness of the Africans to help themselves is another reason why we should press the work there. Only a few years ago the church at home was supporting the church in Africa, but now the native church is thoroughly self-supporting, paying its own evangelists, building its own church buildings and chapels and has a balance on hand for educational and other work.

The spread of Mohammedanism should urge us on to do greater things. Within the last two years a settlement of the followers of Islam has grown up within hearing distance of our church and school bell at Elat. We must remember that the African in his heathen state is much more susceptible to the Gospel than after he has become a follower of Mohammed.

The blighted womanhood of Africa should appeal to our pocket-books as well as burden our prayers. The Koran

says. 'Take in marriage, of the women who please you, two, three or four." Catholicism says, "Only the woman to whom you are married by a 'father' is

Types of the "Modern" Bulu woman and Headman. Photos. sent by Mrs. A. B. Carr.

your wife." The clever mind of the African interprets this as a license to possess one more woman, so he leads to the marriage altar his avowed wife and then becomes the owner of *another* woman instead of "the husband of one wife."

One Monday morning as I was returning to Elat from a week-end visit to an outpost I came to a village where I heard mourning. As I was hurrying on through the village a woman came running out and called, "O, white man! O, white man, stop!" I stopped and the woman came up to me and said, "My husband lately died. They are mourning for him in the house there now. He left much goods. I want to know if I may buy another husband with the goods."

Civilization without the controlling power of Christ in the individual lives makes a literal "Hell's playground." While the trader brings many things that are good and useful he also brings that awful curse to humanity, rum, and being far from the moral uplift and influence of home and friends often becomes an example to the natives of an indescribable civilized immorality. The Government comes to enforce law and order but gives no motive for obedience.

What the people in Africa need is not civilization but a Saviour, not revolution but regeneration, not law but the law of love, not a code of morals but a cleansing by the blood of Jesus.

ELAT.

How We Have Managed at Metet

MRS. SILAS F. JOHNSON

WHEN the English began war in this colony the Germans immediately sent out word that only letters written in German could or would be mailed. Consequently I stopped writing, because writing letters in German is not my *forte*, and then about all you could say was, "I am well. Good-bye." But now we are in English and French lines, so I can write in English once more. The military post nearest to us is commanded by a French Lieutenant who does not speak English and as we can't speak French Dr. Johnson uses German as a medium of communication.

Our school and the evangelistic work of our mission has gone on almost as usual. Batanga, as you may have heard, was closed shortly after the war started and several months ago the Germans closed Efulen, but the church work was still continued. In December Elat Station was closed and the Germans requisitioned our big industrial plant for a munition factory and all of Elat moved here to Metet, but the Elat people have now returned to their work and we hope soon to have some one at Efulen and Batanga.

We have been rather short of provisions at times and also for news, but there was and is plenty of native *chop* (food). For months I did not have enough flour even to make biscuits, but we tried to make corn and plantain flour do. I had to make our molasses or see that it was made, which was about as much work. Milk gave out and we managed to get two native goats and so got a pint and a half of milk each morning. Everyone has been well but we have felt the nervous strain somewhat. We

hope soon to start the school again, but all instruction will be in Bulu for a while, or until it is decided what country will have this part of Cameroon.

I have found out one thing, I can live on much less than I ever thought I could.

When we hear of the trying times of Persia and Syria we feel we have been very fortunate and our trials have been very few. The dear Lord has taken wonderful care of us. When provisions were all gone and we were planning what we could do, a few more would come through from Benito, the back way into Cameroon, and we would take heart again, so we have always had enough to keep us going. Of course we could have used more, but we were very thankful for what came. The poor natives have had to stand more than anyone else, and we have felt so sorry for them but could do nothing at times, although Metet has always been a refuge for them, especially the women.

A Missionary's home and some of his callers at Efulen.

Announcement of Special Campaigns for 1916-1917

After careful consideration it has been decided by the Assembly's Board that a special effort should be made during the coming year to make a decided advance in the work in Latin America, including the Philippine Islands, and in Siam, especially along evangelistic lines.

The Panama Congress on Christian Work in Latin America has awakened great interest in the countries to the south and has revealed our duty toward them in a very forceful and appealing way. The number of missionaries in these fields is quite inadequate and the hopeful and ambitious spirit of the Latin American peoples and their welcome to all friendly influences which are ready to aid them in dealing with their great problems, together with many other conditions, all combine in a loud call to summon the churches to a more earnest and sympathetic support of the missions and of the evangelical churches in Latin America.

Conditions in Siam, as members of the recent Deputation can testify, are such that the call seems equally pressing from that field, which is solely the responsibility of the Presbyterian Church, U. S. A. Large areas of the country have never been reached by missionaries and the city of Bangkok with its 800,000 population contains no missionaries at the present time free to devote themselves to its direct evangelization.

Using the allotments from the William Borden legacy (described in the August issue of Woman's Work) as a beginning, the Board has opened a fund to be known as the Latin American Development Fund and has voted that a special effort be made to raise the sum of $100,000 (gold) for it. Likewise that portion of the William Borden legacy assigned to Siam forms the nucleus of the Siam Extension Fund established by the Board and which it is hoped will amount to at least $50,000.

Campaigns for presenting the needs of these fields and securing gifts and subscriptions for these and for a selected list of property needs in some of the other fields are planned to be held during the Fall and Winter in New York, Philadelphia, Pittsburgh, Chicago, St. Louis and probably in Baltimore, Washington, Buffalo and in one or two other of the larger cities.

New York. *Dwight H. Day*, Treasurer.

A Tribute to Emma Hay Nelson

TWENTY-EIGHT years ago this July, my brother, Rev. W. S. Nelson, then under appointment of our Board as a missionary to Syria, brought his bride home to our father's house in Philadelphia. That was my first sight of one who at once became and has always continued to be a dear and helpful sister to me. I can never forget the thrill that passed through me as I listened to her steady voice repeating at our family worship Sunday night these words, then unfamiliar to me:

"Peace, perfect peace, with love ones far away?
In Jesus' keeping we are safe—and they."

Never, before her marriage, one hundred miles from her home, when the call came she gladly left all that had previously filled her happy life, and went, with the husband of her choice, into a service whose self-sacrifice was sweetened, but not removed, by the whole-hearted love she bore for Him to whom it was joyously offered. How true and efficient a missionary she became and to how many her home was truly a haven of peace and joy, I hope some more able pen than mine will tell. Association with her during two furloughs in the homeland and three months spent with her in her Syrian home, only deepened my first impression of her consecrated gifts and her complete devotion to her Master's work. She was a gifted speaker and aroused much interest by numerous addresses made in this country during her furloughs. And how the Syrian people loved her! I have seen the bright-eyed boys in her husband's school put out their little hands to touch her as she passed up and down the aisles. And she found a ready welcome to the homes of the women, who knew her as a sympathizing friend and a generous helper in their troubles.

And now comes the word that this worker, so sorely needed in that pitifully depleted circle, passed out from that home whose light she was into the higher service and the closer fellowship of heaven. The brief cable message brought no particulars. For further information we must wait for the slow-coming censored letters. We only know that she has put on immortality, that once more Death has been defeated and the sting has been withdrawn, thanks to Him who giveth us the victory through Jesus Christ, our Lord.

WOOSTER, Ohio. *Mary S. Nelson.*

Homeless Girls in Yihsien

MARGARETA FRANZ

THE work for the homeless girls was started during times of famine when many children were sold and the smaller ones thrown out to the dogs. This region had long been the happy hunting ground for unprincipled men, who bought up poor girls for a few *cash* to take them to ports for a good price. What became of the child was of little concern to them. When the enemy was busying himself so much for their destruction it certainly seemed a small thing that the ambassadors of Christ should make an effort to save some from such a hell on earth. And so it came about that in 1911 I had four children. One had been in an empty lot for two days and had been picked up by some of the neighbors, who brought the child in and left her in our woman's quarters. At our protest they told us the story of picking up the child and said that we might take her out there again, where they had picked her up, if we did not wish her. Several other babes were left in that way although we took every care not to take them, since we had neither room nor trustworthy helpers in whose hands to give them. We naturally had to leave these little ones in the hands

"Before Taking." As one Chinese girl looked before Miss Franz took her. Photos sent by Miss Franz.

of the Chinese, who were glad enough to use their support for themselves. All of the babes died sooner or later.

Two girls lost their mother of famine fever. The father had work outside and could just about support himself, on famine prices, and had no one to direct and protect his motherless girls. Another one, whose father had been shot in the leg for salt smuggling and who had been in the hospital for two years or more, supported by the doctor in charge, was brought to us. Mr. Yerkes had taken the older brother and had put him in school. The mother after a time brought her timid, fearful daughter to give to me. The child cried and clung to her mother but seeing I was not anxious at all to keep her put some of her fear aside and came. Her mother was then released to find work. Later the mother died. The child is doing well in school and is just beginning her high school work this spring.

We, as a Station, made an effort to have the mission take up this work for homeless children but the conditions could not be easily appreciated by those who had no such conditions. The hardships of such an institution were thoroughly looked at, the lack of workers and funds taken account of, and the suggestion was turned down. So, in the autumn of 1911, when I went to the United States it was with a heavy heart, realizing that on account of the summer floods there would be another year of famine and the slave trade intensified. While I promised the Lord to speak about the situation to the Board and the people wherever opportunity offered, nothing could be done without action from the mission and the China Council. A few friends, however, gave me small sums varying from twenty-five cents to five dollars, and one even gave me twenty dollars for the saving of one definite child. That with the fees that missionaries ordinarily get for speaking, together with a raised salary, gave me a little money on my return to the field with which to help. This desire I mentioned to our co-operative committee after it had been talked over and approved of by the Station. A number of children were mentioned at once, among them three sisters, who had been in the Suchowfu Orphanage for three years. That place had been promised the support of the *Christian Herald* for seven years, but before the seven years closed, at the beginning of the Revolution, in the midst of famine, they were asked to cut down one-third of their number. Naturally the ones from our field were among the first to be asked to leave. When these three sisters came to me, they looked starved enough. Another one came at that time, who was also an orphan and has shown such remarkable ability in her books that she is now on a par with some who came to school several years before her.

There has never been any difficulty in getting children; parents, relatives and friends come right along and frequently perfect strangers beg so and bring such specimens that I cannot resist at times, but generally I have to refuse because of lack of room. The story usually goes like this: "This child's father has gone and left us. I do not know where he is and we have nothing to eat. I am trying to find work but no one will take me with

The Girls' School at Yihsien. The girl marked X is the same one "after taking" and no more than six weeks later.

the child. Won't you take her and keep her?" Most of the girls have runaway fathers, a few have lost their fathers by death and two have lost their mothers. Some of these people, absolute strangers, know all about us. They come to church and see us and the girls. To them the children appear well-fed, well-clothed, and well-kept. I cannot vouch for the last two. At present I have twenty-seven girls, one given me by her brother, whom I visited last week, who is in the last stages of tuberculosis. This noble young Christian after his good-for-nothing father married again found that the other members in the family were having a hard time and divided the home with his father. He took his three younger sisters, his widowed sister-in-law, and his own wife and child to look after himself on two acres of poor land and on what he could earn by teaching school. Now that he is dying, he asked me to take his sister, who had been in our school a little over two years and who is a fine child.

It is interesting to see the girls receive and instruct the new ones that come, helping us unconsciously in their training. Just like all other children, these girls are full of fun and mischief and sometimes misdeeds. In the discipline, outside of administering the rod, all have a share but the latter right I reserve for myself. In some cases the warning of returning them to their people has been more effective than anything else.

CHANGES IN THE MISSIONARY FORCE

Rev. and Mrs. A. K. Reischauer are at Peacock, Mich.; Mrs. W. D. Boone is at Ingomar, Mont.; Miss Helen T. Groves' address is, care Dr. Wm. E. Grove, 684 Frederick Ave., Milwaukee, Wis.

ARRIVALS:

——, June 21.—Miss Margaret B. Duncan, from Central China. Address, Lincoln Park Rest Cure, 1656 N. La Salle Ave., Chicago, Ill.

At Vancouver, July 1.—Miss Elizabeth Faries of Canton. Address, Chestnut Hill, Philadelphia, Pa.

At San Francisco, July 3.—Dr. O. T. Logan of Changteh, China. Address, Bethany, Ill.

——, July 4.—Miss Mary T. Bankes of Canton. Address, 1226 Tenth Ave., Oakland, Cal.

At New York, July 8.—Rev. Robt. M. Labaree of W. Persia Mission. Address, Mountain Rest, Lithia, Mass.

——, ——.—Rev. and Mrs. C. L. Phillips, from Chosen. Address, Branchville, N. J.

At Seattle, July 30.—Dr. and Mrs. Chas. F. Johnson, from Shantung, and Miss Margaret Johnson; Rev. and Mrs. Paul J. Allured of South China Mission. Address, Evart, Mich.

DEPARTURES:

From San Francisco, July 8.—Miss Fannie B. Cleland to join Chosen Mission; Mrs. W. J. Drummond, returning to Kiang-an, China; Rev. and Mrs. Leon Hooper, to join the Philippine Mission; Miss A. W. Owen, returning to North India Mission.

From New York, July 15—Mr. Tonny Mullen, to join the E. Persia Mission.

From San Francisco, Aug 1.—Miss Vera F. Ingerson, to join Chosen Mission, and Miss Blanche I. Stevens, returning to the Mission.

MARRIAGES:

Teheran, Persia, April 19.—Miss Mira Sutherland of E. Persia Mission to Mr. Frederick L. Bird.

Somewhere in Mich., June 29.—Miss Lucy Frees to Rev. Weston T. Johnson of Japan Mission.

RESIGNATION:

Rev. Arnold H. Loewe of W. Africa Mission. Appointed 1912.

DEATHS:

At Hoshyarpur, India, May 31.—Rev. K. C. Chatterjee, D. D.

At Tripoli, Syria, July 1.—Mrs. W. S. Nelson of the Syria Mission. Appointed 1888.

At Tabriz, Persia, July 2.—Rev. S. G. Wilson, D. D., of West Persia Mission. Appointed 1880.

At New York City, July 16.—Rev. C. A. Killie of North China Mission. Appointed 1889.

The Present Condition of Our Mission

So few of our readers see the *Annual Report* of the Board that we are giving space to brief extracts from it about each Station of the Africa Mission to try to give in a few lines an idea of what has been attempted and accomplished there during the past year in spite of war.

Benito Station: The situation in Spanish Guinea has been peculiar owing to the disturbed conditions produced by the war. The Christian activities have been greatly reduced, the number of pupils in the schools not as large as in former years, and the other forms of Christian service seriously hampered on account of the disturbed conditions of the country.

Batanga Station: Batanga Station was

abandoned early in 1915 owing to the war, and is only being reopened as this fiscal year draws to a close. No work therefore can be reported at this point.

Efulen Station: Our three churches at *Efulen, Zingi and Alum* with 20 other points where regular services are held, continue to do good work.

All three of these churches have the reputation of "asking many questions." It is wonderful how this system has caused those who are coming up for examination to get a better knowledge of God's Word. Here are some of the questions that are asked: "Who saved you? How did God save? Will everyone be saved? What did you do to be saved? When they killed Christ was it because He did something wrong?" To miss any of these questions is to send one back to learn, no matter what he may know. We also require them to know the Ten Commandments and their meaning and the Sacraments. They must also know considerable about the Life of Christ. It is interesting to see groups of condidates gathered about some one who is telling them what they will be asked and instructing them. One often hears them at night when others are asleep getting ready for their examinations. During these days of trial and anxiety because of the war it is a joy to see how many there are who hold fast their faith, not neglecting the house of God. It is interesting, too, to see how well they keep up their contributions, although the sources of income are now very limited.

Elat Station: At three of the quarterly communions the people from all of the outlying districts came to Elat. The last communion was held not only at Elat but also in eight other places distant from ten to seventy miles. It is hoped that it will not again be necessary to ask the people to come the long distances to Elat for the communion service but that it will be possible to maintain this service in the villages. It is planned in addition to the one at Elat, to hold communions in fourteen other villages which are on nine paths diverging from Elat. The work has become established at all of these points.

As usual in the church work the educational and admonitory work of discipline has had a large place. The large number of cases coming before session takes much time, patience and care. It is recognized that an un-Christian life is incompatible with church membership, and the carrying into practice of that principle is accountable for the many cases of discipline. The contributions for the year have increased. The total was the equivalent of $2,199 gold.

Fulasi Out-station: The work at this out-station has been peculiarly difficult but it is believed that progress has been made. An effort has been made to put all the work on a firm footing. Systematic work, however, has been hampered by lack of necessary supplies, a big field, an inadequate force, and cramped quarters, both of buildings and property. Even the purchase of the site could not be completed, because necessary Govern-

Tailors Trained at the Frank D. James Industrial School at Elat. R. H. Evans sent this photo

ment papers were not available. The boundaries of the Fulasi field have been extended in all directions. The natives have shown great interest in church and school work. Requests have come in from all directions for evangelists and schools. It has been impossible to investigate all the fields from which these requests have come.

MacLean Station: We wish first of all to express our deepest gratitude and

A Missionary's home at Elat. Along the path lemon grass is growing.

thanksgiving to Him whom we serve for His care over us, and His blessing upon the work. Eleven months of the year have been spent under the shadow of the cloud of war, but His power has never failed. In view of these disturbed conditions it is almost with wonder that we report that this year's evangelistic work is actually in advance of the previous year. Including the Station Church we have eight evangelistic points, six of which have been permanently occupied for the entire year. A combined average attendance of all points in the local district shows that every Sunday 1,325 persons heard the word of God. Four communion services have been held during the year with a combined average attendance of 1,404.

The first term of the Girls' School was only in session for a month, and was closed on account of the anxiety of the mothers of the girls who resided at a distance. These, hearing many wild tales of the almost supernatural ability of the white man in warfare, began to think that their children might be spirited away without warning. After four and a half months school was reopened with a good attendance. Two afternoons each week were spent in the sewing class conducted by Mrs. Good, and two afternoons in the weekly meetings for religious instructions. The sewing school has been a source of great help to the people in these days when opportunities for securing cloth and garments have been scarce.

Metet Station: We have eight evangelists from the class at Elat distributed around at our most important points and some twenty-five boys who are receiving only their food, scattered about in the villages where we have schools or where the natives have expressed a desire for service. Our roll of confessors has grown to the number of 1,345. These people are being trained in the grace of giving and are gradually giving more to the support of all the evangelistic work of the station. Considering the scarcity of money and the lack of employment in the colony, it is rather remarkable that the contributions have continued to be as large as they have. The gifts now are more than enough to cover all expenses and salaries of evangelists and helpers, and we believe that under ordinary circumstances our contributions would be far in excess of what they have been.

Important Statistics Covering All of the Stations.

American Missionaries	59
Native force	663
Self-supporting churches	16
Communicants	8,334
Added during the year	835
Catechumens and adherents	43,173
Field contributions	$3,550
Number of Sunday School scholars	8,226
Pupils in boarding and day schools	16,913

NEWS FROM THE FRONT

PERSIA

Miss Mary Lewis writes from Urumia: Until November my time was occupied in looking after the repairs on our school buildings necessary for opening school and starting the quilt-making business for the thousands who had lost about everything last winter. November first I was ordered to Salmas for quilt-making there, as from twenty to twenty-five thousand refugees had shortly before fled into Persia from Turkey. I turned the quilt business here over to Miss Lamme, who also opened the Persian department for me. I was away for ten weeks, then I had another short siege of quilt-making here. The rest of the time I have been looking after the Persian department, which is small, calling in the homes of the girls and keeping house for our family of half a dozen. The Relief Committee is busy giving out seed wheat, barley, beans and potatoes, and oxen for plowing. A great many animals were carried off last year. We feel that this is the best kind of relief. Without this help there was great danger of a famine next winter. I understand there have been distributed twenty-five thousand bushels of wheat for planting; this is to be returned next fall. The price of wheat has gone up fifty per cent. and was difficult to get, so Dr. Packard went south to Sulduz and bought up about twelve thousand bushels of wheat, some barley and about two hundred animals for plowing. The problem now is to find donkeys to bring it to Urumia over these muddy roads, several days' journey. Does transportation by donkeys seem rather slow? The railroad has reached the opposite side of the lake and in a year or two we shall probably have one from the Russian border to Urumia. We are also having sidewalks laid and streets macadamized—rather poorly. We still have the thousands of mountain refugees in Urumia and in Salmas and though we should be glad to give them a parting blessing and they would be gladder to go, there is as yet no assurance of safety for them there.

SIAM

Mrs. Chas. E. Eckels writes from Nakawn: On my way home from the woman's prayer-meeting, as I drove through the street at Ta Wang, I noticed a Chinaman selling ice-cream. It was very hot and I did want something cold so badly. I decided we would all have a treat, so when the cook came from market I sent him back to buy ice and we made grape sherbet and had it all ready when our English prayer-meeting was ended. It was a surprise to Dr. and Mrs. Van Metre and Miss Cooper and we all enjoyed it together so much. It was well frozen and delicious. The ice is brought from Singora, the next port below us, and the grape juice came from Chicago. I hope we may sometime have an ice factory here, then the price will not be so prohibitive, and we can have such treats oftener.

Mrs. Charles Park writes from Pre: The girls of the three higher grades of the Girls' School at Pre took the Government examinations this Spring. We showed our interest by going down one morning to the Government School building. The rooms were full of young Buddhist priests in their best yellow robes. The girls of one of the grades were given the front bench of the room, with ever so many priests behind them. How the customs do change. A priest is not supposed to look upon a woman, and there were young priests and young girls taking the same examinations together.

In March I invited all of the schoolgirls in for a party. By way of entertainment until all of them came we looked at a package of post cards that had been sent us from Iowa. I keep these cards on my desk and get them out for people to look at very frequently. One old woman from the hospital came over to see me quite often, and a day or so before she went home I got out the pictures for her to see. She remarked, "I have been here for many days and you never let me see these until now."

When Nang Chun, wife of Ai Peng of the village of the white sarcophagus died, his friends and relatives begged him to give up the Christian religion and once more nourish the family spirits. He replied, "I will not renounce the religion of Jesus Christ. My wife died in that religion and I will die in it too and we shall spend eternity together." When Peng and his household entered the Christian religion he had already spent 100 *ticals* on native doctors and spirit offerings and the child grew rapidly worse. Noi Kawng, the colporteur and evangelist, on his rounds, ran across this family in their distress and turned their attention to the Christians' God. After some time the man said, "I want you to hold a service at once and we will all put ourselves under the protection of your God, as I do not want my child to die."

The spirit charms were removed from their persons and the household shrines torn down and a service held. The Great Physician blessed the medicines use, honored the faith of the family, and the nine-year-old girl recovered. The relatives felt none too kindly with Peng and his family for breaking with the old religion, but amidst difficulties they persisted in their Christian duties and bore a good testimony for Jesus Christ.

CHINA

Mrs. T. H. Montgomery writes from Tsing-tau: I must hasten with this letter, but I want to tell you first a little incident that happened to a sewing woman I employ sometimes. She is thoroughly reliable and I believe all she tells me. You remember the terrible floods of two years ago, when Wei-hsien was nearly washed away? Well, this woman had fled from the coming siege of Tsing-tau to Wei-hsien, and then left there just a few days before the floods. She arrived at her home village in time to see a terrible hailstorm and to witness the devastation of the crops of the whole village except her own. She said even the paper windows of her little mud house were not damaged in the least, while those of her heathen neighbors were completely destroyed. The people of her village are terrible characters, fighting all the time over the salt tax. Even the women get out with guns and fight along with their husbands. They all marveled when they saw that the woman's crops were not ruined, and she explained to them that the true God had protected them for her. There is not another Christian in this village and surely this was a wonderful manifestation of God's care of His people!

EDITORIAL NOTES

In December, 1885, Woman's Work for Woman was united with *Our Mission Field* and the "introductory number" was published. From that month to this, so far as we know, each issue has opened its pages with "Editorial Notes." In response to the suggestion from a representative of one of our constituencies this time the order is changed for the sake of variety. Our constant subscribers may enjoy finding the same general order in each number and to them we wish to say that we are only trying this arrangement.

To some of our readers it may appear that West Africa Mission has been transferred bodily to another part of that country because in the magazine for September, 1914, the general address given was German Kamerun, W. Africa, *via* Hamburg; in September, 1915, as follows—Mission Americana, Rio Benito, Guinea Espanola, W. Africa, and this year, Kribi, Cameroon, W. Africa. By consulting the little map on page 195 of Woman's Work for September, 1914 (do you save the back numbers?) you will find that the mission has not moved but that at the outbreak of the war mail was sent to Benito, which was in neutral country. Now it is being sent to Kribi, which is the seaport of Batanga, and Cameroon, the old Spanish name for the region, is being used again instead of the German translation, Kamerun.

Our Board mourns the loss of two of its most efficient workers in the death of Rev. S. G. Wilson, D. D., of Tabriz and of Rev. C. A. Killie, of Paotingfu. Both had been on the field for more than a quarter of a century and while essentially different in their qualifications each brought to his work peculiar fitness for the kind to which he was appointed. Dr. Wilson contributed to the sum of human knowledge a number of books on Persia, Mohammedanism and Bahaism in addition to building up an efficient school for boys in Tabriz, laying the foundations of mission work in Northwestern Persia and earning the gratitude of the suffering people with whom his position on the Armenian Relief Committee brought him in contact. It was while prosecuting his duties in collecting supplies for this Relief that he was fatally stricken with typhoid.

Ever since Mr. Killie's connection with the Board he had been identified with the China Mission, first at Ichowfu and later at Peking, where he and his wife experienced the siege of the city during the Boxer outbreak. He was a true follower of the Nazarene for at all times of the year he was to be found traveling on foot or by conveyance to the most remote parts of his field, teaching and preaching the Gospel. During his last furlough he made a marvelous record in this country in the number of addresses which he delivered and none can estimate the interest and zeal which his magic words inspired. To the sorrowing wives of these two missionaries, to Mrs. K. C. Chatterjee in the loss of Dr. Chatterjee and to Dr. Nelson, to whose wife tribute is paid on another page of this issue, Woman's Work takes this opportunity of extending deep sympathy.

Chinese refugees of all classes crowded to the Mission Compound at Weihsien, in Shantung, during the trouble in May between the Northern and Southern forces. It was a great chance to show rich and poor women the advantages of education as well as Christianity. There were Chinese teachers among the refugees and afternoon meetings were held in Chinese on popular subjects. The first time there was a discussion of the evils of tuberculosis and flies and on one afternoon the topic was the disadvantages of bound feet, how to unbind the feet slowly so as to mitigate pain and the advantages of unbound feet. During this lecture mission schoolgirls sat at the front of the audience where their big feet could be seen and in conclusion they

sang a song about unbinding the feet. One day the same schoolgirls entertained the women at their school and instead of the regular meeting another afternoon a "better babies" show was held. Although the compound was greatly overcrowded no chance was neglected to drive home truths, for many of the women were of families which could not be reached or interested under normal conditions.

West Africa mission field looks like a small matter on the map but very real work is done there and gratifying results are reported each year, gratifying that is from the viewpoint of the number of workers, for the mission has always been much hampered by the dearth of missionaries. This year the Board has appointed four more to add to the force. But that is not enough. A stronghold for Christ has been gained in Cameroon but the Church at home must continue to realize that much has yet to be done before its work can be turned over to the guidance of the African Christians. The daily papers during the year have given us the news of the occupation of Cameroon by the Allies. Reorganization is taking place under the changed conditions and even during the war mission work went on and prospered miraculously under trying circumstances. Missionary efforts will soon be, if they are not now, resumed at Batanga, the only station closed during the hostilities.

Over four decades ago a young medical missionary sailed away to China, and today in the city of Canton one finds his enduring monument in the form of an institution bearing the name, John G. Kerr Hospital for Insane. It is a monument which is not a memorial but a visible sign of Dr. Kerr's foresight, inspiring ideas and enduring patience. Mrs. Kerr may fittingly rejoice that her husband's original plan of management has proved so successful that the funds for the expenses of the hospital are paid on the field with the exception of the salaries of the medical staff. The physicians are appointed, sent out and supported by the Board of Foreign Missions because his idea was to make the hospital an evangelistic agency and this plan could only be carried out by medical missionaries. As many as five hundred patients have been in the hospital at one time this year and Mrs. Kerr writes, "There is a steady ingathering of souls from families and friends of patients and recovered patients." There can be no doubt that Dr. Kerr received truest encouragement in his undertaking from his wife, who still has charge of the evangelistic work and who is a member of the Noyes family, so well-known in Presbyterian missionary records.

Slighting remarks are sometimes made by people who are uninformed or misinformed about the disbursement of missionary and philanthropic funds and wrong impressions are created. Every time a contribution of one dollar is made to Presbyterian foreign missions work the contributor is assured that only seven per cent. is used to run the machinery and that ninety-three cents of the dollar go to actual work on the foreign field. The full details of the Treasury are to be found in the *Seventy-ninth Annual Report of the Board of Foreign Missions*, which has been published recently.

Mission study classes on Latin America may be interested to know that the recreation movement is attracting attention there. A few months ago a prominent New York firm, which deals in sporting goods, received a large order for equipment for a number of playgrounds from a South American republic. The novelty of the undertaking was shown by the fact that after the goods arrived the firm received a letter telling that no one could be found at hand who was competent to plan the grounds and the placing of the apparatus. At the firm's expense a man was sent to superintend the innovation.

Prospective and furloughed missionaries should send for the catalogue published jointly by Union Theological Seminary and Columbia University which outlines "Courses in Missionary Education."

With Presbyterian Young People

THE DIFFERENT SIDES OF NORTHFIELD

Mrs. Woodford D. Anderson.

A vision of many-shaded green hills, blue river, and verdant meadows, a vista of distant mountains, piling higher and higher, until they melt into obscurity as the miles increase; a beautiful valley with a silver thread winding in and out in its depths, this and more than pen can picture is Northfield. As varied and as impressive as the landscape are the forms of inspiration and instruction provided at the Summer School of Foreign Missions, designed to touch the spiritual life of the sojourner, as the glorious colors from the paint-pot of the Creator quicken the senses, and prepare the heart for love and adoration of Him Who made all these beauties possible.

The conference opened on July 14th, when Mrs. Caroline Atwater Mason sounded the call of World Missions and World Peace. This is the name of the textbook for next season's study, of which Mrs. Mason is the author. She said:

"We are a camp of Crusaders with faces turned eastward, not to an empty tomb, but to needy men and women. Scoffers may say that we prefer peace because we do not desire the sacrifices of war, but Peace is not merely the absence of War; it is the privilege of carrying good will to men, instead of suffering. This task requires the efforts of every one of us. The Church will never be greater than its members. If we love ease better than service, His Church will fail because of you and me."

The daily program included a Student Volunteer meeting, a Bible Hour, with a variety of courses, an hour in which the conference separated into various groups for the study of methods, and an hour when, united again, all listened to Mrs. Montgomery's lectures on "World Missions and World Peace."

The afternoons were filled with receptions, rallies, and on Wednesday, a pageant of Peace and War. The sunset service on Round Top followed by the Auditorium meeting closed each busy day.

And what shall we say of Round Top? With such speakers as Mrs. Platt, Mrs. Montgomery, Deaconess Goodwin, Mrs. Gladding and others, the talks were as varied and as inspiring as the wonderful sunsets which accompanied them; now as glowing and radiant as the red sun setting in a clear sky behind green hills; now as sober and thoughtful as the landscape when the mists cover hills and valley with a gray pall, and the veiled sun sinks to rest in a purple cloud.

Perhaps the most striking feature of this year's gathering of 1,219 women, the largest in the history of the organization, was the splendid group of girls—600 in the camps and more in the halls—who were in evidence everywhere, and helped so much to make the conference successful. Half a hundred of our Presbyterian girls were in Westminster Camp under the care of Miss Evelina Grieves, and many more were in Gould Hall. Surely the women's missionary organizations need have no fear for the future when such splendid young women are being equipped to carry on the work.

At our Mission Study School of Southern California our advance work was for our young people. In past years we have emphasized their activities during one day only, but this year we held separate sessions each night for them with gratifying results. Each day we had a representation of some kind of mission work, such as a scene in India, a Mexican scene or a Korean song, etc., and these were given by the children of the different nationalities in our mission schools and the effects were much enjoyed.

(*Mrs.*) *E. Y. Van Meter.*

Los Angeles.

HOME DEPARTMENT

PRESBYTERIAN MISSION STUDY

Living Christ for Latin America

FROM the introduction give a few reasons for the study of Latin America this year.

HAVE a large map of the two Americas in a conspicuous place where the members of the class can see it readily and call attention to the map at the back of the book for individual use.

CHAPTER I. THE LAND AND ITS POSSIBILITIES.

LOCATE the boundaries of Latin America and tell why it is so called. Give its area and population, comparatively. Describe the mountain and river systems mentioned and point them out on the map. Give the size of Argentina, Colombia, Peru and Mexico in terms of other countries.

EXTREMES of climate.

HAVE different members of the class report on the Presbyterian Mission Fields, touching on area, density of population in comparison with the U. S., and products.

TELL of the mineral, forest and agricultural resources of the country as a whole. Prove that they are important to us.

SHOW the possibilities of her foreign trade. Why have North Americans neglected this country and how is growing interest shown?

PANAMA CANAL and its importance. If any one of the class has been to the Zone or has had friends there a personal account may be given.

THE European War is giving the United States a golden opportunity in Latin America.

SERVICE of Pan American Union, missionaries and tourists.

CHALLENGE to North America.

READ WOMAN'S WORK, November, 1915, p. 243, *Does South America Need Protestantism?*

CHAPTER II. THE HERITAGE OF A PEOPLE.

PRE-INCA civilization. Characterize the Inca Government.

SKETCH the early Indian, bringing out his good and bad points. In what proportion is Indian blood represented in Latin America today?

HISTORY of discovery and early conquest of (a) Mexico, (b) Peru.

THREE G.'s. Explain the Conquistadors from this standpoint.

COMPARE the Colonial policies and governments of Spain and Portugal. Philip II.

TAKE as one subject the history of the introduction of the Roman Catholic Church, its missionaries and their relation to the natives.

WHAT can be said of the three centuries of Iberian Government and what part did the clergy take?

BEGINNINGS of education. Compare with those in the North American Colonies.

PROVE that the Church of Latin America is the Roman Catholic Church of the Middle Ages.

EFFECT of American and French Revolutions on Latin America. What is meant by the United Mexican States; The Central American Federation; Great Colombia and The United Provinces?

TRACE the steps leading to the formation of the Republic of Brazil. Compare the spirit of our Constitution with those adopted in Latin America.

SHOW that William Penn in Peru would be as impossible as Pizarro in Philadelphia by contrasting the motives of the early settlers of the two Americas.

The Summer School for Missions of the Central West

DEE F. CLARKE

THE twelfth session of the Summer School for Missions of the Central West was held at Winona Lake, Indiana, June 23–30. Although not so largely attended as last year, it was a meeting of more than usual interest. Sixteen denominations were represented, drawn from the states of Indiana, Illinois, Iowa, Kansas, Kentucky, Michigan, Ohio and Wisconsin. Of the three hundred and fifty delegates present, one hundred and thirty were Presbyterians. In the Young Woman's Department ninety-three were registered, and the number of missionaries attending the conference was seventeen.

The young women and girls were divided into two groups for class work. Group 1, made up of girls over eighteen, attended the Mission Study classes in the Auditorium while Group 2, girls under eighteen, had their own class in *Makers of South America*, under the leadership of Miss Clara W. Davidson. Both groups met for the Bible study in the morning, the Problem Hour at 6:30 P. M., joined in the processional and recessional for the evening service in the Auditorium and gathered at 9:30 for good-night prayers in Bethany Lodge.

During the week an organization of the young women was effected, looking toward a fuller development of this most important branch of the Summer School. Through this organization it is felt that a larger number of girls will be drawn to the school and more efficient training for leadership can be given them. Mrs. O. R. Williamson was the chairman of the Young Woman's Department and she was ably assisted by Miss M. E. Holliday,

who had general charge of this department during the session of the school.

The Missionary Hour on the Hillside or in the Auditorium was always a time of inspiration. A special feature of the evening programs was the stereopticon lecture by Mrs. Hill on Latin American countries. Mrs. Hill attended the great Missionary Conference at Panama in February and later visited the mission stations in Cuba, Porto Rico and South America, extending her travels to the ruins of the old Inca civilization in Peru, far off the main traveled roads of our sister continent. Her exceptional pictures and fine descriptions made the lecture of unusual interest.

The social gatherings are always a pleasant feature of the Winona Summer School. The reception at the Winona Hotel and the social tea, both given by the ladies of Winona; the women's and young women's luncheons, were all "life-saving stations" in a week otherwise devoted to a strenuous program of study. The sealed program given by the young women under the supervision of Mrs. H. O. Cady was another bright feature of a program full to overflowing with good things.

Before the school closed, the chairman, Mrs. Vickers, announced that plans were under way for a Mission House for the Interdenominational Committee. The Winona Association will donate the lots, giving the Committee the privilege of choosing the site, and shares will be sold to cover the cost of erecting the building.

CONCERNING AN IMPORTANT OFFICE

Southwest Board deserves honorable mention. In one of its newly organized country societies the field secretary secured from each of its eleven members a subscription to WOMAN'S WORK, *Southwest Board Quarterly, Yearbook of Prayer* and *Home Mission Monthly*. The field secretary is Miss Sarah E. A. Lindsay and she writes that people have asked her many times to tell how she is able to secure so many subscriptions. "I get subscriptions because I put the missionary literature exactly where it belongs, *above* all other literature. I believe in it! I am thoroughly acquainted with it and I believe that in proportion to knowledge of our work comes a vision of it. I never organize a woman's missionary society until the literature is in the hands of the women. I take subscriptions first and then organize the society. I say, 'Take the necessary tools in order that you may intelligently inform yourself regarding your work.'" Of all of the subscriptions taken in St. Joseph Presbytery (Mo.) during a month's work, 95 per cent. were new. In this same connection Mrs. Cleland of New York City tell us: "I have been secretary of literature for Central Church for twenty-five years and while the experiences have been worth something I hardly hope to suggest very much that has not already been thought of and acted upon by some of the secretaries who are interestedly working for the magazine. I would like to say, however, that I think that no person should accept the office of secretary unless she is willing to face discouragement and hard work.

"When I commenced the work I had no idea of the difficulties I would meet but I have always felt the importance of missionary literature; that we can not be vitally interested in something we know little or nothing about. We can not be interested in missionary work and not be informed; and the two magazines published by the Woman's Boards contain the most reliable information that can be found.

"I heard a secretary say one time, 'I never like to ask for renewals of subscriptions if they are not offered to me.'

"No one could ever keep a creditable subscription list in that way and she was altogether too modest. Of course, I have been discouraged by having so many say when I asked for their subscriptions, 'Don't ask me to take anything more; I have more reading matter than I know what to do with.'

"As a way out of this dilemma, for the ladies themselves, for the missionaries, and for myself, I went to the Home Board and asked for a list of missionaries who would like to have the magazines; then, when I met a woman who did not care to subscribe for herself I either gave or sent her a missionary's name, and in almost every instance she would give me a subscription. I have now about sixty missionaries to whom I am sending either one or both of the magazines. I write to every one, giving the name and address of the person who is paying for the subscription and ask the missionary to write a brief acknowledgment of the same that the donor may know that the magazine is received. In this way the subscriber becomes interested, and when the subscription expires, she is willing to renew it.

"I write to every subscriber a month in advance of the expiration of her subscription, soliciting her renewal for another year. One serious difficulty that I have had in keeping up a large subscription list is the many changes in the church and congregations. Sometimes deaths occur, people move out of town or to some other church and some discontinue for various other reasons. Where people move away I sometimes secure their new address, and write to ask them to continue their subscription as a link to the old church, and they have been glad to do so."

Timid and discouraged secretaries alike may be glad to know that a mission study leader said not long ago, "I consider that the secretary of literature has the most important office in the missionary society."

Children's Year

Is it too much to ask that every single reader of WOMAN'S WORK make herself responsible for at least one subscription to *Over Sea and Land*, either for her own or another's child? Can she not do this little thing from her own personal interest in missions, from her love for children, or in memory of a child or her own childhood?

WOMAN'S WORK has 25,384 subscribers.

O. S. L. has 20,000 subscribers.

Here is a great discrepancy. Which of our Presbyterian women are failing the children? Are you?

If we fail our own children—God's children—how can we expect them to be true to our Church and missionary work! Let us make this

A YEAR OF SPECIAL ENDEAVOR

FOR THE CHILDREN

By subscribing for *Over Sea and Land* for them, thus interesting them in our own missions.

BY THE CHILDREN

By encouraging them to work for *Over Sea and Land*, thus starting an increasing child interest in our special objects.

WITH THE CHILDREN

By keeping before them, month by month, the service they can render God's work by getting others interested in *Over Sea and Land.*

THROUGH *OVER SEA AND LAND*

which reaches their hearts. Samples and suggestions at Room 1113, 156 Fifth Avenue, New York.

MISSIONARY EDUCATION CONFERENCE AT SILVER BAY

EVERY seasoned attendant knows full well that neither numbers of delegates, lists of speakers, descriptions of classes, nor summaries of good resolutions convey any adequate impression of a conference.

Yet Presbyterians may be interested to learn that their representation was the largest on the grounds this year, 121 strong, and that Mr. Schell of the Foreign and Mr. McAfee of the Home Board were conspicuous among the leaders, while four members of the New York Women's Board were fair hunting for the kodak whose owner pleaded for groups of "celebrities."

Now each conference has a distinct personality, and one may not compare Silver Bay with Northfield or Pocono, except to study characteristics and register constructive impressions.

For the conference just closed impression number one had to do with the group of men and women as a whole. A deeper tone in the hymns we sang was suggestive of that added value in class and on the campus from the blending of viewpoint. Impression number two came from a different source. There has been carried on here an experiment station, the Servants of the King group, made up of seventy-five selected young people from Christian Endeavor and kindred societies. The leaders of this conference within a conference have aimed high and are getting results.

To sum up, one might say that "getting results," practical, definite results, was a specialty of the Missionary Education Movement.

That sometimes overworked word "Inspiration" is being splendidly translated into action, and with no more mystery than is supplied by the law of cause and effect.

Perhaps one *might* go home and not apply the test in one's own community, but judging by the talk during the closing days there will be several hundred churches who this coming year are destined to feel the stir of fresh beginnings and the thrill of a new vitality. *Grace Rogers Walker.*

NOTES FROM HEADQUARTERS

From Philadelphia

Send all letters to 501 Witherspoon Building. Regular meetings of the Society discontinued until September 19th.

TOPIC FOR PRAYER: *Africa.*

WE desire to call particular attention to our new object for the "Thank Offering."

For some time past it has been evident there are objections to continuing to assign these gifts to the old object—travel and outfit of missionaries—since we are now endeavoring so far as possible to place all new missionaries on the "$1,000 basis," which arrangement includes expenses of travel and outfit. Then too, some of our constituency, while contributing loyally to the Offering, have expressed a desire for something more definite.

ALL things considered a change appears advisable and very opportunely comes the urgent call from our sister Continent, South America, to which we are responding by arranging with the Assembly's Board to assume a part in the station work of Santiago, Chile, where we have a noble, able company of missionaries (all too small for the opportunity) conducting evangelistic and educational work of great possibilities.

Santiago is a city of 500,000 in a country whose inhabitants have been termed the "Yankees of South America." Can we estimate what may be the result of the life of that people if *now* for station work at Santiago, including "Instituto Ingles," Boys' Boarding and Day School, *El Heraldo Evangelico*, Bible Seminary, work among women

and the Church, we will offer the "sacrifice of Thanksgiving and call upon the name of the Lord?"

THE promised return of Miss Elizabeth Faries, after three years of service in the True Light Seminary, for a deferred year of post-graduate study, is an accomplished fact. Miss Faries is safely back in her home and already planning how to best use the next twelve months for China and for her devoted friends here.

IT is good news to hear from Miss Annie R. Morton of Changsha, China, that she is at her work again and in better health than for years.

OUR indefatigable chairman of Publication Committee, Miss Purves, takes the summer time to bring out some of her best leaflets. Two have just been received which deserve special mention, *A Responsive Service—The Living Christ*, will be welcomed by leaders of study-class meetings, as it so beautifully combines Scripture and songs. Price 2 cents, 15 cents a dozen, 75 cents a hundred.

What and How in tiny pocketbook edition is practically new, as it asks and answers our largest and smallest latest questions. There are figures—not too many—aims clearly set forth and things told which we all ought to know but most of us have forgotten if we ever did know; in a word, it brings us up to date with the Woman's Foreign Missionary Society. Price 1 cent, 8 cents a dozen, 50 cents a hundred.

LEAFLETS FOR THE MONTH: *A Presbyterian Church with a Waiting List of 15,000*, 3 cents; *Two African Converts, The Testing of a Mission, Home Life*, each 2 cents; *Historical Sketch of Missions*, 10 cents.

From Chicago

Meetings at Room 48, 509 South Wabash Ave., every Friday at 10 A. M. Visitors welcome.

THE death of Rev. S. G. Wilson, of Tabriz, Persia, brought sorrow to all of us, but especially do our hearts go out in loving sympathy to his stricken wife and children in this country. We hardly know the sacrifices our missionaries are called upon to make. Mrs. Wilson, formerly Annie Rhea, was herself for years a member of this Board before she went to Persia. Her father is buried in Persia, and now her husband lies there too. May God reward her with His richest blessings and with His comfort for the sorrowing.

WE are about to develop a new Educational Campaign in which we want your heartiest co-operation. The work of our field secretary in visiting the societies has been handicapped by the brevity of her stay in one locality, physical inability to touch all the departments of the work, and lack of organized preparation for her coming. It is now proposed to select three or four strategic centers in each of our States and send to these points a group of workers who shall spend from three to five days at each center in conference and instruction. This group will include Mrs. D. B. Wells, who has a national reputation as a mission study expert; Mrs. K. V. Silverthorn, field secretary of the Board of the Northwest, representing both the woman's and young people's work, and if possible a missionary home on furlough.

The work will cover methods, mission study books young people's and children's work, information concerning the field, and inspirational addresses.

These conferences are designed to be regional, and therefore every effort should be made to secure the attendance of leaders from the surrounding territory.

AFRICA LEAFLETS: *Questions and Answers, Annual Report, At Dawn*, each 5 cents; *A Presbyterian Church with a Waiting List of 15,000*, 3 cents; *Alexander Mackay, Bishop Crowther, Moffat* and *Livingstone, Nana, the Mother*, each 2 cents; *An African Heroine* (child's story) 1 cent.

OTHER LEAFLETS: *Foreign Missionary Programs*, Series V, 3 cents; *Responsive Reading, The Living Christ*, 2 cents each, 15 cents a dozen, 75 cents a hundred.

From New York

Meetings discontinued until October 4th. Room 818 will be open during office hours every week-day except Saturday afternoons.

AT a special meeting of the Board held June 12th, it was decided to give our Women's Societies an opportunity to have an individual share in the Latin America Expansion and Siam Extension Funds, which are to be raised by the Assembly's Board of Foreign Missions during the coming year.

The New York Board desires to raise $10,000 towards the $150,000 total of these two funds and each presbytery will be assigned its pro rata share. Look out for the amount *you* are to give and for the "Special" *your* gift is to cover, announcement of which will be sent out later.

As we are to study Latin America this year, let us also pray and sacrifice for this vast field and for needy Siam where our Presbyterian Church alone is carrying on mission work, and let us count it a high privilege to be able to help in this great movement for the evangelization of these fields.

"ON the morning of Thursday, July 6th, at her home in Utica, Miss Sarah E. Gilbert in the 84th year of her age."

This announcement will be read with sorrow by many in this and in other lands who have enjoyed her friendship and who have looked to her for counsel and sympathy. During her long life Miss Gilbert has been connected with the management of many forms of religious and benevolent work but to none of them did she give more of her interest and time than to the work of Foreign Missions of the Utica Branch of our Board, of which she was one of the founders and the president for more than thirty years till, in 1914, her failing health caused her to decline re-election. The secretary who had worked with her from the beginning retired at the same time but the treasurer has been continued in office by Miss Gilbert's request. Miss Gilbert has also been a vice-president of our Board during the same period, and we have learned that we might count on the Branch to accomplish whatever it undertook as Miss Gilbert was always ready to supplement its efforts. She took an active and intelligent interest in all the work of the Foreign Board to which ours is auxiliary and the treasurers of that Board and of our own could tell of many a thousand dollars sent with the request that no name should be given in acknowledging it. Many a missionary while enjoying the hospitality of her delightful home has been induced to tell of the needs of the work and has received sympathy and substantial assistance.

When our Board meets in the fall it will take formal action but we wish now to record our sense of the loss which we have sustained in the departure from this life of our friend and co-laborer.

LEAFLETS ON AFRICA: *A Church with a Waiting*

List of 15,000, 3 cents; *The Call of the Dark Forest, Nana, the Mother, Other Children*, each 2 cents.

NEW: Foreign Missionary Programs, 3 cents; *Overheard in Japan*, 5 cents; *The Living Christ, Responsive Reading*, 2 cents, 75 cents per 100. Set of 12 post cards on South America, 12 cents.

From St. Louis

Meetings at Room 707, 816 Olive St., every first and third Tuesday at 10.30 A. M. Send there for literature. Visitors welcome.

"THIRTY days hath September, April, June, etc." Some of us still quote the old child-day rhyme to be sure of the number of days in January or March, and in those child-days we were sure September was the most exacting of all the months, for no matter how brief were July and August for the good time we were having, we were bound to grow serious and gather up our books in September for hard work. When Labor Day came,—it came in September, and so remains.

All this has nothing to do with things missionary, unless our particular Woman's Missionary Society suspended animation in July and August, or at most barely kept alive, then September must mean a stirring up of interest and fervor and effort; a picking up of stitches which may have been dropped; a general awakening and doing which easily keeps up during the year.

ALL our meetings are interesting and none more so than on the day our field secretary is at home. She helps us to follow her into our territory and see her at work, and she makes us better acquainted with our people. She also gave us the Bible lesson for the day from the 14th Chapter of Luke, the last two verses. A very serious lesson to us who profess Christ. Since Christianity is the only salt of the earth, if we lose that what is there to take its place? If we are untrue to Christ in even the slightest way, of what use are we in His Kingdom?

MISS COLE'S annual report is good reading, and makes us rejoice in the Wang Lang School. Of the nine who graduated, eight entered mission schools as teachers. At an annual meeting of King's Daughters held in the Second Church at Bangkok in January, all seven of the circles were represented. There were fine reports of officers and president, showing that the work of the circles has been a source of strength to the churches.

DEAR Mrs. McClure is one of our busy, busy missionaries, who always finds time for a letter. She knows that the slightest incident in her life and work is of interest to us, and it comes to us with the love in her great heart, which will never be an old heart.

SEVERAL of our secretaries have left the city and others are going.

OUR synodical officers are already making plans for the fall meetings.

☞ Do not send orders for leaflets, Yearbooks or other literature to WOMAN'S WORK but to your own headquarters.

From San Francisco

920 Sacramento St. Meetings at 10.30 and 1.30 the first Monday of each month. Executive session every third Monday. Prayer service first and third Monday from 12 till 12.30.

INDIA was our topic for April; yet we can not refrain from announcing the topic of a leaflet published by our Board of Foreign Missions, viz.: *The Cry of Sixteen Millions*, adding, "We had almost said, it was the cry of India's 315,000,000, and in some sense it is. Our work indirectly touches them all." "And India is only one country that is calling for missionaries," we exclaim and begin to feel how stupendous the work is for Christians.

DURING the month of September we are to study Africa. The Occidental Board supports four missionaries in Africa, viz.: Mrs. Lehman at Lolodorf, supported by the Los Angeles presbyterial; Mrs. S. F. Johnson (Laura Mosher), at Metet, supported by the First Church, Pasadena; Miss Christine B. Sudermann, at Lolodorf, is the Westminster Guild missionary; Mrs. Edwin Cozzens (Emma C. Campbell) is at Elat, supported by the San Jose presbyterial. It is interesting to study the travels of Livingstone in Africa. In the early history of Africa, we read the names, Simon of Cyrene, Apollo of Alexandria, and Augustine; and Kathrina, Felicitas, and Perpetua, the first women who died for Christ in Africa; of Frumentia, the first translator of God's word in Africa; and the great army of martyrs, evangelists and philanthropists and translators of the Word, the Truth, that Christ died for the whole race.

Miss Laughlin gives interesting reports of the work of student secretaries. During the past year these secretaries have visited sixty-two colleges, attended thirteen conferences, interviewed eight hundred girls, made two hundred seventeen addresses, attended fifteen women's synodical and presbyterial and many meetings of local societies, arousing the interest of women. Through this agency many girls have become active in the various activities of the Church at home and abroad.

From Portland, Oregon

Executive meeting from 10 A M. on first and third Tuesdays of each month, and open meeting from 11 A. M. to 12 M. following each executive meeting, in First Church. Literature to be obtained from Miss Abby S. Lamberson, 454 Alder St., Portland.

Our Board invites missionaries about to pass through our territory, to send due notice to Mrs. F. I. Fuller, 503 Spring Street, Portland.

SEPTEMBER is the month when many are starting mission study circles, so it may not come amiss to give information about books and helps not mentioned in the notes of last month.

We told then of the Presbyterian study book, *The Living Christ for Latin America*, which will be largely used in Presbyterian study circles because the author, Rev. J. H. McLean, is our own missionary in Chile, and because the book tells the story of our mission work to our neighbors in Latin America and is issued under the auspices of our Assembly's Board and the six Women's Foreign Boards. We also mentioned the Presbyterian book for children, *The Land of the Golden Man*, and wish to add the title of a book for young people from sixteen to twenty years, by Margarette Daniels, viz., *Makers of South America*, price, postpaid, cloth 60 cents, paper 40 cents.

THE United Study textbook for adults is *World Missions and World Peace*, by Caroline Atwater Mason, paper 30 cents, boards 50 cents, postage 7 cents. Helps for the study of this textbook are a pamphlet, *How to Use the Book*, by Mrs. Helen B. Montgomery, price 10 cents, postage 2 cents, and a help for girls, *Maid in America*, by Margaret Applegarth, 10 cents, postage 2 cents; also a set of charts and posters, 14x16, price 25 cents, postage 2 cents; for Juniors, *Soldiers of the Prince*. Helps

for this were suggested in last month's notes. In addition there is a *Map Puzzle of South America*, 14 cents, postpaid.

Excellent reference books for the study of *The Living Christ for Latin America* are *South American Neighbors*, by Bishop Homer B. Stuntz, printed after the Panama Conference, including the investigation and recommendations of that meeting, price, postpaid, cloth 60 cents, paper 40 cents; Robert E. Speer's four-chapter book on the two Americas and their inter-relations, *Unity of the Americas*, price 25 cents; and our study book of 1909, *The Gospel in Latin Lands*, by Dr. and Mrs. Francis E. Clark.

Scripture Readings and Prayers, by Mrs. Dwight Hillis, would be helpful to leaders. Price 5 cents, postage 1 cent.

It would be well worth the price, $2.50 a year, to any society or study circle to subscribe for the *Missionary Review of the World*, published monthly; and *The Federation Bulletin*, giving advance notice of all the new things, is another valuable help for leaders or any circle, published quarterly, 25 cents a year. Then WOMAN'S WORK magazine, 50 cents a year, is a *necessity*.

MANY will remember Mrs. Mary R. Andrews, a charter member of our Board; one of the first secretaries of literature of the Board, and later in their day, secretary of the traveling libraries. For a number of years she has been one of our vice-presidents and for the last two years has been honorary vice-president. For a long period feeble health has kept her from our executive meetings, but her advice was often sought and prized. She was a true gentlewoman, of strong Christian character; active, earnest and faithful in her Master's work. She passed quietly away, firm in The Faith, at the advanced age of 86 years.

RECEIPTS TO JULY 15, 1916

By totals from Presbyterial Societies

The Woman's Foreign Missionary Society of the Presbyterian Church

BIRMINGHAM, A.,	$40.60	MCMINNVILLE,	$16.10
CARLISLE,	1,317.35	MAHONING,	379.26
CLEVELAND,	1,110.10	OXFORD,	19.85
COLUMBIA,	65.50	PARKERSBURG,	56.00
ERIE,	549.00	STEUBENVILLE,	5.62
GRAFTON,	33.00	UNION,	170.50
HURON,	97.20	WEST TENNESSEE,	2.50
LIMA,	145.95	Miscellaneous,	1,467.60

Receipts from June 15th to July 15th,	$5,476.13
Total since March 15th,	45,861.46
Personal Gifts to Missionaries,	51.00
Persia Relief Fund,	187.70

(Miss) SARAH W. CATTELL, *Treas.*,
501 Witherspoon Building, Philadelphia.

Woman's Presbyterian Board of Missions of the Northwest

ALTON,	$8.00	FLINT,	$42.00	MINNEWAUKON,	$4.00	SAGINAW,	$89.90
BLACK HILLS,	35.05	FREEPORT,	286.00	MUNCIE,	208.00	SIOUX CITY,	20.00
BLOOMINGTON,	20.00	GRAND RAPIDS,	39.00	PEORIA,	765.00	WATERLOO,	2.24
BOULDER,	431.25	HELENA,	29.00	PEMBINA,	49.00	YELLOWSTONE,	21.00
BUTTE,	39.84	KEARNEY,	122.50	PETOSKEY,	24.00	Miscellaneous,	733.45
CAIRO,	83.54	LA CROSSE,	38.00				
CHICAGO,	2,856.92	LAKE SUPERIOR,	137.45	Total for month,			$8,267.27
CHIPPEWA,	22.00	LANSING,	58.00	Total receipts from March 16th, 1916,			$31,038.94
DENVER,	3.75	MADISON,	146.00				
DETROIT,	1,217.25	MANKATO,	100.55				
DUBUQUE,	1.00	MATTOON,	200.14				
EWING,	119.46	MINNEAPOLIS,	213.98				

Mrs. THOS. E. D. BRADLEY, *Treas.*,
Room 48, 509 So. Wabash Ave., Chicago.

Women's Board of Foreign Missions of the Presbyterian Church

BINGHAMTON,	$50.00	LYONS,	$91.92	TRANSYLVANIA,	$2.00	Interest,	$1,382.75
BROOKLYN,	355.00	MORRIS & ORANGE,	177.00	TROY,	3.00	Miscellaneous,	385.00
BUFFALO,	832.00	NASSAU,	156.00	WESTCHESTER,	843.30		
CAYUGA,	46.00	NEWARK,	672.00	Receipts from June 16th to July 15th,			$7,142.19
CHAMPLAIN,	78.50	NEW YORK,	228.25	Total since March 15th,			
CHEMUNG,	163.75	NIAGARA,	190.00	Regular,		$25,622.37	
CONNECTICUT VALLEY,	347.00	NORTH RIVER,	115.00	Deficit Fund,		42.00	
EBENEZER,	33.00	OTSEGO,	104.00	War Emergency,		366.00	$26,030.37
GENESEE,	148.76	PRINCETON,	29.00				
LOGAN,	47.50	ST. LAWRENCE,	83.00				
LONG ISLAND,	40.95	STEUBEN,	175.00				
LOUISVILLE,	72.51	SYRACUSE,	290.00				

(Mrs. Joshua A.) MARY B. HATFIELD, *Treas.*,
Room 818, 156 Fifth Ave., New York.

Woman's Presbyterian Board of Foreign Missions of the Southwest

ARDMORE,	$29.25	PARIS,	$132.10	Total for year to date,	$7,562.62
CHOCTAW,	16.00	ST. JOSEPH,	121.69	Relief Fund for month,	3.85
IRON MT.,	14.50	WACO,	162.40	Relief Fund for year to date,	67.31
LITTLE ROCK,	11.15	Miscellaneous,	64.04	For Persian Relief,	2.00
OKLAHOMA,	109.79				
Total for month,			$660.92		

Mrs. WM. BURG, *Treas.*
Room 707, 816 Olive St., St. Louis, Mo.

Woman's Occidental Board of Foreign Missions

BENICIA,	$170.00	PHOENIX,	$68.75	SAN JOSE,	$194.50	SANTA BARBARA,	$214.50
LOS ANGELES,	2,961.25	RIVERSIDE,	259.25				
NO. ARIZONA,	18.75	SACRAMENTO,	150.15	Total for three months,			$5,300.35
OAKLAND,	618.85	SAN FRANCISCO,	348.60				
OGDEN,	6.00	SAN JOAQUIN,	289.75				

Mrs. E. G. DENNISTON, *Treas.*,
3454 Twenty-first St., San Francisco, Cal.

Woman's North Pacific Presbyterian Board of Foreign Missions

ALASKA,	$15.00	OLYMPIA,	$2.00	WALLA WALLA,	$60.90	YUKON,	$12.50
BELLINGHAM,	175.50	PENDLETON,	18.65	WENATCHEE,	30.50	Miscellaneous,	111.81
BOISE,	71.00	PORTLAND,	866.77	WILLAMETTE,	92.00		
CENTRAL WASHINGTON,	228.45	SEATTLE,	589.67			Total,	$2,590.03
COLUMBIA RIVER,	37.50	SOUTHERN OREGON,	20.50				
GRANDE RONDE,	36.50	SPOKANE,	183.40				
KENDALL,	14.00	TWIN FALLS,	23.38				

Mrs. C. M. BARBEE, *Treas.*,
454 Alder St., Portland, Oregon.

WOMAN'S-WORK-GET-ONE CAMPAIGN

HERE is the first consignment of ammunition for the Campaign. We hope our readers will make vigorous and intelligent use of it.—EDITOR.

NUMBER THIRTEEN

How did I learn about the first Persian woman physician, Anna Khanum?

Read about her in WOMAN'S WORK.

How did I know about Dr. Mary Eddy and her sanitarium for tuberculosis patients at Shebaniyeh?

Read it in WOMAN'S WORK.

How did I know that the American Bible Society distributes Bibles in sixty-five languages in California?

Read it in WOMAN'S WORK.

How did I know that last year the Christian Chinese in California gave to Christian work an average of fourteen dollars per capita?

Read it in WOMAN'S WORK.

How did I know that in India today many boys may be found in High School who are fathers?

Read it in WOMAN'S WORK.

How did I know about the condition of women and children in the nitrate camps of Chile, and that only one child out of forty of school age attends school anywhere in Chile?

Read it in WOMAN'S WORK.

How did I know about the communion service attended by the greatest number of Presbyterians?

Read it in WOMAN'S WORK.

How did I know that WOMAN'S WORK gave to the Assembly's Board $1,000 to pay one-third of our Board's share in the new Woman's Christian College in Japan?

Read it in WOMEN'S WORK.

Why, do you know that WOMAN'S WORK is one of the only two monthlies that I read from cover to cover, even the treasurers' reports? There isn't a dry, stale, or unprofitable word in any number! How glad I am that because I was a minister's wife, organizing a missionary society, I became a subscriber to WOMAN'S WORK in 1887 and have let it educate me in Christ's ideas for the world!

AUBURN, N. Y. *Mrs. Chas. Sumner Hoyt.*

NUMBER TWO

MY ARGUMENT FOR SUBSCRIBING TO WOMAN'S WORK

I LOVE WOMAN'S WORK because it has made me love Foreign Missions. I married a Presbyterian minister. Our church was a country charge without a missionary society. A good woman said to me one day: "I would not belong to a church which did not have a Foreign Missionary Society."

We organized one and subscribed for WOMAN'S WORK.

That was a number of years ago; each year my love for WOMAN'S WORK increases. Not having personally known many foreign missionaries my inspiration and help comes through the pages of the magazine. I watch for it as eagerly as a hungry baby reaches for its morning meal and am always satisfied, just as is the well-fed baby!

This month (July) one inspiration was the noble little black baby "Ze," whose picture appears in WOMAN'S WORK. We saw the great human heart in the black man as he carried his wee, starving baby through the jungle in Africa to the mission. This led us to look up the lives of notable Africans and we mean to give more time to the study of this great race. Little Ze was our inspiration.

Sometimes it is the lengthy articles in WOMAN'S WORK, and often the wee notes in finer print which give us food for thought. Not long ago it was the message from the foreign missionary whose life was so full of consecrated duties that bedtime often found her too weary to pray, but she would close her eyes and say: "Lord, hear the prayers of my praying friends in America." This message has made us more earnest in praying for the foreign missionaries and their work.

I am seeding cherries for pies while I jot down these thoughts. I wish every seed were a new subscription for WOMAN'S WORK!

NEWPORT, Pa. *Mrs. Winifred Ramsey.*

DATE DUE

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